THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—ACTS 2: 38-39.

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PRESIDENT LYMAN'S TOUR.

ANOTHER INTERESTING BUDGET FROM THE HOLY LAND—IN THE REGION OF HISTORIC GALILEE.

THE sixth letter of this interesting series bears date of Haifa, Palestine, March 18, 1902, and is as follows: "And the Word was made flesh, and dwelt among us." Galilee has been, principally, the region of our travels during the past week. Its interest lies greatly in the fact of its having been the early home of the Savior, and where many of His mighty labors were accomplished. It has given us much satisfaction to visit these places mentioned in the Gospels where He sojourned, taught, performed miracles, and established His work upon the earth. As in Judea, there are few buildings or monuments constructed by man, still standing in this part of the country upon which much reliance can be placed as to authenticity; but of the location of the natural features, as well as many of the towns mentioned in the Scriptures, there can be no doubt. Galilee is the most fertile part of Palestine. Its grand, level valleys, protected in all directions by mountain walls, are very productive, and, like the mountains themselves, celebrated in Scripture. These regions supported in early times a very great population, of which at present the land is desolated. But, with a just government and proper cultivation, it may in the future again sustain a large number.

Since our last writing to the STAR we have come by train from Jerusalem to Jaffa, and from there by carriage one-and-a-half-days' journey to Haifa.

Our carriage was comfortable. It happened to be the one used by the Emperor and Empress of Germany during their tour in 1898. This drive was of much interest affording, as it did, an opportunity of obtaining a nearer view of a fruitful land. The road for most of the way lay through the famed Plain of Sharon. In the time of the Crusaders it was a favorite battle ground. Numerous ruins of strongholds built during those restless times remain to the present. Our road passed not far from the site of Caesarea, now a mass of ruins, but at about the time of Christ, the most important city in Palestine, and the residence of the Roman procurators. Cornelius, the centurion, lived there. When the city was taken by the Crusaders in 1101 A.D., among the booty found was a vase of green crystal supposed to have been used in the administration of the Sacrament, which became celebrated in poetry as the "holy grail."

We put up for the night at the Jewish colony of Zammarin, which was established at enormous expense and supported for a time by Baron Edmond Rothschild. It is not prospering, however. Idleness seems to be the chief occupation of its inhabitants, and dissatisfaction reigns. There is near by a large, well-equipped wine manufactory and cellar built by Baron Rothschild. From Zammarin our route was along the sea-shore. Ruins of ancient towns are quite numerous, and in a ridge of natural rock running parallel with and not far from the shore are many streets, stairways, caverns, etc., cut in the rock, the remains of ancient Dor (Joshua 17: 11). Ahead and to the right of us Mount Carmel appeared like a great embankment running from the interior of the country right to the sea-shore. As we passed around its base a pleasing view presented itself before us. It was that of the bay and Plain of Acre enclosed by mountains, with Haifa on the south shore nestling under the shadow of Mount Carmel. We drove on through rich, well-cultivated fields of the German colony here, and alighted at the cemetery. There are the graves of two missionaries—Elders Adolf Haag and John A. Clark—who died here while engaged in spreading the Gospel. Tasteful monuments, suitably inscribed, in the form of marble broken columns, mark the spots, and beautiful, sweet-scented flowers planted and kept by friends, show that even in this far-away land the memory of them is kept fresh. In driving through the colony and noting the substantial houses and well-kept surroundings we were led to compare this condition with that at Zammarin. There everything was furnished the colonists except a clear title to the land, and the labor which they were expected to give to it, while here they had to struggle and obtain everything for themselves. The results in both cases are apparent. We were very hospitably received at the home of Brother and Sister Hilt, who, with a sister, are the only Saints in Haifa.

On the 11th inst. we started on a four days' trip by carriage to the Sea of Tiberias and return. A railroad which was projected to connect with another road to Damascus, was built some years ago for eight or nine miles out of Haifa, but on account of an insufficient supply of funds for the extraordinary disbursements necessary, the work was stopped. Probably the future will see the completion of this desirable road. For the German Emperor's visit new highways were constructed through Palestine, which, however, since then have received no care.

We drove in about four hours to Nazareth, passing through several fine valleys on the way, the first one, the Plain of Acre or of the Kishon, being the most fertile in Palestine. As we mounted the hill slopes just before reaching Nazareth a view opened out below and before us that is one of the finest imaginable. Away to the south and east and west stretched the beautiful Plains of Esdraelon and Jezreel, the patchwork of strips of velvet green fields and rich plowed land making it appear very pretty. Some of the most noted mountains of Scripture surround it, namely, Mount Carmel, the Gilboa Mountains, Little Hermon, Mount Tabor and the hills of Nazareth. The river Kishon, "that ancient river" of the Song of Deborah, runs through the center. The valley was the great battleground of early Israel. There the victory of Barak over Sisera was won, there Gideon with his three hundred defeated the Midianites, and Saul and Jonathan there met death.

Nazareth is a town of about ten thousand inhabitants, two-thirds of whom are Christians. It is invested with a peculiar charm on account of the associations with the early life of the Savior. He undoubtedly walked through most of its streets and one spot in particular—Mary's Well, the only spring in Nazareth—He is sure to have visited more than once with His mother. The women go to-day, as they doubtless did 1900 years ago, to the spring with great earthenware jugs which, after being filled, are carried homeward on their heads. They are, in general, considered the best looking and the most graceful of any in Palestine. We paid visits to the site of Joseph's and Mary's house, enclosed by the Church of the Annunciation; to the site of Joseph's workshop; and to the synagogue where, it is supposed, the Savior first made known His great message to His own city. (Luke 4: 16). From a distance we saw the precipice over which the Jews tried to cast Jesus. In the Church of the Annunciation the house of Joseph and Mary is not shown, because, as the Franciscan monk who acted as guide told us, except for two or three stone steps and a grotto at the back of the house, the building was some 700 years ago miraculously transported into Italy. In the grotto, however, the spot of the visitation of the Angel Gabriel to Mary is shown.

From Nazareth we drove through pleasant villages toward the Sea of Galilee, passing Cana, the scene of the Savior's first miracle, on the way. More cattle, sheep and long-eared black goats were seen through this than in any other part of the country. To our right the round-topped cone of Mount Tabor appeared. This is by some authorities held to be the scene of the Transfiguration, while Mount Hermon is so considered by others. On our left the Horns of Hattin came into view, where tradition places the preaching of the Sermon on the Mount. In the valley at the base of this hill the last great battle between the Saracens and the Crusaders, disastrous to the latter, was fought in 1187. The plain is now covered most beautifully with great masses of red, yellow, white and blue wild flowers in all shades and varieties. The profusion of wild flowers for which Palestine is noted, seems to have reached a climax there.

Away to the north, high on a mountain, is the town of Safed to which the Savior referred as "a city set on a hill." As we drove along the plateau the valley of the Sea of Galilee gradually appeared. The placid lake reflecting in its surface the verdure-clad hills by which it is surrounded, with Tiberias,

enclosed in its ancient walls, nestling directly below us, in a narrow valley at the water's edge, all formed a pretty picture.

Tiberias, so far as is known, was never visited by the Savior. The majority of its inhabitants at the present time are Jews, who are distinguished by their long gowns often edged with fur, their fur caps or black felt hats, and their side locks of hair. On the afternoon of our arrival we obtained from the Casa Nova Hospice where we put up, a boat with oarsmen and sail, and, accompanied by the Franciscan monk who has charge of the Hospice, we rowed over the sea to the ruins of Tell-Hum. The Sea of Tiberias or Galilee is 13 miles long by 6 miles wide, about 150 feet deep, and 682 feet below the Mediterranean level. Along its west shore north of Tiberias are, at intervals, the ruins of Magdala, Bethsaida, etc. Tell-Hum is supposed to have been Capernaum. But the proud city where the Savior lived and where many of His mighty works were done, has, in fulfilment of His prediction, become so obliterated that it is almost impossible to designate its site. There are at Tell-Hum some sculptured stones and parts of columns in limestone and basalt—remains of fine structures.

Since our return to Haifa it has been necessary to await the coming of a steamer for Beyrouth, the times of sailing at present being very irregular. Sunday, the 16th, we climbed Mount Carmel, visiting on the way the School of the Prophets, a large room-like cavern in the hill side, and the Carmelite monastery. From the Kaiser's Watch on the mountain an excellent view was obtained of the Bay of Acre with Acre itself across the water, and beyond the mountains enclosing this valley to the north, the snow-covered peaks of Mount Hermon and the mountains of Lebanon loomed up grandly. Mount Carmel is especially of note as the scene of the marvelous sacrifice to the Lord by the Prophet Elijah when the rightful authority and power was made manifest to the children of Israel to bring them back from the worship of Baal. While we were upon the Mount, prayer was offered, Apostle Lyman being mouth, for the blessing of this land of promise and its inhabitants; for the restoration of the children of Israel, and the redemption of Jerusalem, as well as of Zion.

Our visit here has been very enjoyable and of much benefit. President Lyman's health still continues excellent. From here we expect to go northward to meet with the missionaries and Saints at Aintab.

SYLVESTER Q. CANNON.

A NEW GOSPEL DISPENSATION.

(Continued from page 224).

What followed baptism? We read that after the people were baptized in this way the Apostles laid their hands upon them, and they received the Holy Ghost—the same Spirit that was in the Apostles, the same Spirit by which the prophets wrote and spoke. They received the Comforter, which is to guide into all truth, which is an ever-present and abiding witness, the testimony of Jesus, the spirit of prophecy.

That was Christianity in its early period. That was the doctrine that the Apostles preached and practiced. The New Testament abounds with it. All the epistles relate to it. The Acts of the Apostles describe it. There was no

other form of baptism, for as the Apostle Paul taught to the Corinthians and Ephesians:

"For by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit."—1 Cor., 12: 13.

"There is one body and one Spirit, even as ye are called in one hope of your calling;

"One Lord, one faith, one baptism."—Eph., 4: 4, 5.

The people that received this word all entered into the same covenant; they were baptized with the same baptism; they all received the same spirit, and therefore they were united. When they came together in their public meetings, as we read in the epistle to the Corinthians, one had a tongue, another a prophecy, another related a dream given by divine power, another a vision, some had the discerning of spirits, some had the gift of healing, some had one gift and some had another, but, as he says, it was all by the same Spirit, and the body was knitted compactly together. The Apostle Paul likened the Church as it then existed to the human body. There is not anything more beautiful than the human form divine in its perfection, and the Apostle likened the Church to this, Christ as the head and all the rest as members of the body. He says:

"Now ye are the body of Christ, and members in particular.

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1. Cor., 12: 27, 28.

PERFECTION OF THE CHURCH.

He goes on to show that the body could not do without any of its parts, and that even the smallest part and that which was esteemed the most uncomely was just as necessary as the other parts. "The eye cannot say unto the hand, I have no need of thee, nor again the head to the feet, I have no need of you." They were all necessary, and when they were all in their place, then the Church, so far as its organism was concerned, was perfect. Though the individuals comprising it were imperfect, it was a perfect body, because it came from a perfect Being. That is the kind of a church they had in the days of the Apostles. All through the New Testament you can read of the Apostles, having the power of God in them, standing at the head of the Church, and giving the word of the Lord; not merely reading things out of an old book, however good it might be, but giving the word of the Lord then, and the Holy Spirit in the hearts of the people bearing witness to the truth of that which the Apostles preached. They were all bound together by one Spirit. They were all baptized into one body. No matter how many branches of the Church there might be in various nations it was one Church—the Church of Christ. Christ was with it, and His Spirit was in it, and it was a live Church. Therefore, it was all joined together, like a man's body when it is perfect; when the spirit that is in it animates and vitalizes the whole system. So it was in that Church.

CONDITIONS IN CHRISTENDOM.

But how is it to-day? Let us look out into what is known as the Christian world. Are the people who are called Christians to-day all baptized by one Spirit into one body? Have they one Lord, one faith, one baptism, and one

hope of their calling? Where are their Apostles and Prophets? Where are their inspired men? Where is that divine spirit which knitted and united and blended in one the souls of men in the early Christian church? I do not want to say anything against any of my brothers and sisters who are called Christians, or who are called heathens. They are all our brothers and sisters, and many of them are endeavoring to do the best they can. Some of the preachers in Christendom, and in heathendom also, are doing the best they can with the light they have. God is their Father, and He understands their hearts and knows their desires and what they are aiming at. All these nations and kingdoms, and tribes and tongues are His children, and He has a plan prepared in relation to them. But where is the Christian church to-day as it existed in the times of the Apostles? Look at the division, the contention, the strife, and even bloodshed, that there has been among these different divisions of Christendom. Look at the diversity of ideas and opinions and ordinances. Look at the absence of the gifts that were enjoyed by the early Christian church. Look at the absence of that divine revealing Spirit which guides into all truth and knits the hearts of men together. Why, here are Christian nations arming against each other, going out to war upon the land and upon the sea and smiting each other "hip and thigh," their artillery belching forth and sweeping their brothers and sisters from the face of the earth—Christian brothers and sisters, if you please! The world is in a pretty bad state; and to talk about our living in the midst of Gospel blaze and so much light that we do not need any more from the Lord, looks very absurd to me. It may not to you, but that is the way it appears to me, and I am taking the liberty, this afternoon, afforded me in this great country of saying some things as I understand them, and I believe I have with me the majority of those that are listening to my voice, because these things are consistent, and do not need much argument to sustain them.

NEED OF NEW REVELATION.

I think, in this age of the world, when there is so much progress in everything else, we ought to have a little more progress in religion. We ought to know something about our Father, from whom we have come; something about our Lord Jesus Christ, whom we recognize as our Savior; something about our relationship to them, and to each other; something about our past, before our spirits came into these tabernacles; something about the future, to which we are all hastening; something about the place where we shall go when we pass out of the body; something about the conditions which we shall occupy in worlds and ages and eternities yet to come. How much progress is there in regard to these matters? There is none; and there cannot be any, because the teachers of men nowadays pin their faith to their own ideas concerning a dead book. They have nothing else; they look for nothing else. They do not agree upon it among themselves; they do not comprehend it, and they do not seek for the same Spirit that the prophets had. It is true, they talk about the Holy Spirit, but when you sound them to the depths they do not believe in having anything of that kind now; for that is a spirit of revelation. It is the means by which the Father and the Son reveal things to men. It is what Christ promised.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all

truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come."—John 16: 13.

GIFTS OF THE SPIRIT.

That is what the Holy Spirit is for. Now, the Holy Ghost does not change, any more than the Father and the Son change. This divine light carries with it divine power. It illuminates the souls of men. It lifts up mankind towards their Maker, so that they can commune with the Father, learn His ways, and have power to walk in His path. This is the Spirit that Christ promised. But where is it to-day? Where are its manifestations among the people to-day? The Epistle to the Corinthians, 12th chapter, says:

"The manifestation of the Spirit is given to every man to profit withal.
"For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;
"To another faith by the same Spirit; to another the gifts of healings by the same Spirit;
"To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues;
"But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." Verses 7-12.

These gifts do not exist among mankind to-day, and the people do not believe in them. If anybody, through faith, obtains some blessing of this kind, professing Christians make great fun of it. Here are some people now that have got hold of a little bit of truth in regard to the gift of healing, and they are made all kinds of ridicule of because they believe in that. Yet that is an essential feature of the Christian religion. It was promised by Jesus Christ to those who believed. Take the last chapter of Mark, and see that when Jesus gave His commission to His Apostles, as recorded by that writer, He said to them:

"Go ye into all the world, and preach the gospel to every creature.
"He that believeth and is baptized shall be saved; but he that believeth not shall be damned.
"And these signs shall follow them that believe."

Mark you, these signs were not merely for the Apostles, but for "them that believe."

"In my name shall they cast out devils; they shall speak with new tongues;
"They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Verses 15-18.

[TO BE CONTINUED].

THERE is no greater every-day virtue than cheerfulness. This quality is like sunshine to the day or gentle renewing moisture to parched herbs. The light of a cheerful face diffuses itself and communicates the happy spirit that inspires it. The sourest temper must sweeten in the atmosphere of continuous good humor. As well might fog and cloud and vapor hope to cling to the sun-illumined landscape as the "blues" and moroseness to combat jovial speech. Be cheerful always. There is no path but will be easier traveled, no load but will be lighter, no shadow on heart or brain but will lift sooner in presence of a determined cheerfulness.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 10, 1902.

EDITORIAL.

Was Joseph A Prophet?—The Latter-day Saints are a unit in bearing testimony that Joseph Smith was a Prophet of the living God; and while this testimony may be derided and the motives of those who bear it impugned, the fact remains that all efforts to shatter it have been unavailing, as it is more pronounced to-day than it has ever been, and promises to become even more so as the word of God is better understood. Those who oppose this testimony advance the theory that Prophets and Apostles have been done away, but from the Scriptures of divine truth they adduce nothing that in anywise tends to strengthen the position taken.

A careful analysis of the message which Joseph brought, should of itself be sufficient to establish him a Prophet of God. That there was to be a restoration cannot be gainsaid; and that it was to come exactly in the manner pointed out, should be clear and plain to every student of the word of God. Then again, the message he advanced, what was it but the pure Gospel of Jesus Christ? Is there anything in the teachings of "Mormonism" that is at all at variance with that which Christ taught? And is it not peculiarly significant that every claim made by that unlettered youth should so harmonize with that which had come before? There is not one prediction concerning the latter days but is fully explained in the message the Prophet bore; nor can honest students of the Scriptures find the least fault with his teachings, if, as they profess to do, they believe the Bible to be the word of God.

"Mormonism" occupies a position in the world the like of which is not held by any other denomination extant. Its doctrines are Scriptural, thoroughly so, and are more consistent with reason, because true, than any yet advanced by mortal man. And these doctrines were introduced by Joseph Smith, the Prophet of the latter days. He it was who, by his teachings, dispelled the mists of mysterious darkness, unfolded the mysteries of the Kingdom, expounded the Scriptures in the power and demonstration of the Spirit, and gave to the world the best definition of the Gospel and its accompanying gifts, that has ever been uttered since the Prophets and Apostles fell asleep.

If, as the Latter-day Saints profess, the Church of Christ has been re-established upon the earth, it must be upon exactly the same lines as those which marked its organization in primitive times. Was not a Prophet necessary in those days? So also is it in this day. And did not the organization include apostles, prophets, pastors, teachers and evangelists? So also does it include such in this day. None have been done away. All are just as necessary as

they ever were. They are needed "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ;" and they are to remain "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." This condition is not yet, "but when that which is perfect is come, then that which is in part shall be done away."

These teachings are according to the word of God. They are included in the message of the Prophet Joseph, and the Church set up by and through his instrumentality is fashioned on the same lines, including not only a perfect organization, but all the gifts and blessings characteristic of the Church in Christ's day. If by their fruits, then, ye shall know them, surely the fruits of the Prophet's work are a mighty testimony in his favor; and in time to come they will vindicate fully his message, and leave a monument behind them, imperishable and complete, that, as is claimed for him, he was the chosen vessel of the latter-day dispensation.

Was Joseph Smith a Prophet of God? If not, why not?

Make the Most Of It.—A respected correspondent suggests that Coronation year should be made the most of by the Elders laboring in this Mission. We think so too. In fact, we believe that not only Coronation year, but *every* year, for that matter, should be made the most of; and we believe, generally speaking, that such is the case, exceptions to this rule being few and very far between. From observation and personal contact with the brethren, we are led to think that each is imbued with a keen sense of the responsibility resting upon him, and is endeavoring conscientiously to do his duty, and to hold inviolate every trust reposed in him. Were it not so reports to this office would be far from being what they are; they would show on their face lethargy and dereliction, and would reveal the sources of such indifference to the utter discredit of those who were guilty of such conduct. But to the credit of our brethren and sisters, be it said, reports indicate that they are alive and energetic in their work, and that for their integrity the Lord is pouring out His blessings upon them.

It is doubtless true that Coronation year will afford ample opportunity in all sections of this Mission for productive and profitable work. Indications are that the land will be invaded by a mighty host, and this host, with their minds deeply centered on the great event, will perhaps be better prepared to receive the message of truth, than if they had gathered together simply to indulge in frivolous pastime. There is a something about an event of this kind that strikes the innermost center of the being, and causes us to think that after all we are but subjects of a Greater Head, who calls upon us to yield obedience to His laws, that by so doing we may subsequently enter upon eternal life.

While the Coronation proper will be in London, the great function of state will be fitly celebrated in all the big cities of the British kingdom. Already preparations are under way to this end, so that in every Conference throughout the land, opportunity will be afforded for the sowing of the seeds of Gospel truth. Open-air work should receive unstinted attention, and at these meetings the printed word should be freely distributed, that all who hear

may read and all who read may understand. In this way, by each one giving personal attention to his own district, Coronation year will be made the most of, and the word of God will be circulated as it should be.

We rejoice in the outlook for effective work, and with the Savior feel to remark: "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."

JOHN SCOWCROFT'S DEMISE.—It is with deep regret that we announce the death at Ogden, Utah, the morning of the 7th inst., of our worthy friend and brother, Elder John Scowcroft, one of Utah's best known and most highly respected business men. The word came to us in a cablegram from his son, and was altogether unexpected from the fact that reports concerning his condition had been reassuring up till the arrival of the last mails.

Brother Scowcroft was a native of England, having lived for many years in Haslingden, Lancashire, from which section he emigrated to Zion in the early eighties, locating in Ogden and building up a prosperous business. He was a man of honesty and integrity, and did much in his prosperity to alleviate the condition of his fellows, many of whom will be deeply pained at his demise. The past year or so he had been in failing health, and only last May he, with his wife and daughter, came to England in the hope that the change would prove beneficial. However, it did not, and he returned home in October suffering from the affliction which has now culminated in his death. True to the Gospel to the last, he has gone to meet his reward, leaving behind him an example well worthy of imitation.

We sympathize with the bereaved. May they enjoy that comfort which cometh only from above.

A. B.

PRESIDENT LYMAN will likely return from the Holy Land the first week in May.

IN submitting articles for publication in the STAR, correspondents will oblige by writing on one side of the paper only.

CONFERENCE reports intended for publication should reach this office not later than the morning of the following Tuesday.

THE Dominion Line steamers *Dominion* and *New England*, arrived in Portland and Boston respectively on Sunday last.

A CORRESPONDENT writes: I was delighted with the last STAR; not only with an account of the travels of President Lyman, but also with editorial comment on the "Gathering of the Jews," a subject in which I am especially interested.

IN the obituary notice of Thomas W. Walker, published in last week's STAR,

his father's name was erroneously given as Thomas William. It should have been Richard. We much regret the mistake and have pleasure in now making the correction.

THE sad news of the death of Arthur O'Gorman, youngest brother of President Henry M. O'Gorman of the Liverpool branch, came to hand this week from South Africa. He was killed April 1st while serving as staff sergeant of the Second Dragoon Guards, popularly known as the Queen's Bays, the fatal engagement taking place at Leeuwkop, under Colonel Lawley. Mr. O'Gorman was a promising young man, 28 years of age, and went to the front five months ago. For years he was a resident of Thursby, near Carlisle, where he had many friends who will be pained to hear of his untimely ending. The family have our deepest sympathy.—*American papers please copy.*

THE *Deseret News* says it is the intention of the authorities of the Church, when circumstances are favorable and means are at hand, to erect on the corner which will be vacated when the *Deseret News* moves into the new building, a fine memorial building with others attached for Church offices, such as are needful for the Presidency, the Presiding Bishopric, the Seventies and the different auxiliary societies, with lecture halls, museum, etc. The memorial building will be of beautiful design, with a rotunda in which statuary can be placed, and a library of Church works, and will be in honor of Joseph and Hyrum Smith, the earthly founders of the latter-day work and dispensation, and others who have figured prominently therein. There is no immediate intention of proceeding in this direction, however; it is merely contemplated as something to aim at in future.

DEPARTURES.—The following Elders sailed for home to-day per s.s. *Commonwealth*: George Davis, John G. Wheatley, Levi Wright, William J. Wright, Arthur D. Challis, William J. Startup, George A. Dixon, George A. Blanthorn, James A. Fishburn, George F. Stalker, James Adams, John H. Hobson, Matthew A. Miller, William Olson, Martin Jenson, John F. Petersen, Julius B. Christensen, Carl Madsen and Wrol C. Olsen.

CONFERENCE NOTICE.—The Manchester Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints, will be held on Sunday, April 20, 1902, at the Co-operative Hall, Downing Street, Ardwick, Manchester, the services commencing at 10:30 a.m., and 2:30 and 6:30 p.m. All are most cordially invited to attend these services.

ABSTRACT OF CORRESPONDENCE.

ELDER RICHARD H. SPENCER, now laboring in West Hartlepool, Newcastle Conference, sends us this sad intelligence. We condole with him and pray the Father to comfort the stricken ones in their affliction. He says: I am pained to announce to you the death of my baby boy who was born April 22, 1901, about six months after I left home on my mission, and died March 23, 1902, of pneumonia fever. And I am sorry to say that I have another one, a

little girl of three years, who is very low with the same trouble. This causes me great pain, I can assure you.

SUCCESS IN NEWCASTLE.

President L. Sumner Pond, Jr. of the Newcastle Conference writes: We are all feeling well in this Conference so far as I am acquainted with the affairs thereof. Sunday, the 9th, I visited South Shields, where we had seven baptisms, Elder Charles A. Hall officiating. About forty persons witnessed the ceremony, among whom were a few strangers who expressed themselves as well pleased with the "striking simplicity" attending that sacred ordinance. During the month of March, Elder Hopkins B. Campbell baptized six in Darlington. We are meeting with encouragement in all the districts where we have Elders stationed. The laborers, however, are few.

ALL WELL IN EDINBURGH.

Brother Charles U. Adamson sends us the following from Edinburgh: Affairs in "Auld Reekie" are progressing favorably, the results of the labor done being highly satisfactory. Our Sunday school is a huge success, as is also our Bible class, which we hold on Thursday evenings at Brother George White's. Both meetings command a good attendance. The Elders are determined to wage a vigorous campaign this summer, and we have engaged a larger hall, one below that we have just vacated, and double the size. Entering this new hall for the first time was quite a great event. The public of Edinburgh cannot declare they don't know who the "Mormons" are, as street meetings are held every favorable night, sometimes two in an evening, one after the other, the Elders in this way calling the people to repentance. On Saturday evenings we meet at Brother Richardson's, and after practicing a few hymns for the morrow, enjoy an impromptu musical program. This keeps the young folks off the streets, out of reach of temptation, and by being so often in each other's society they learn to become brothers and sisters in very deed. Surely if in unity there is strength, the Edinburgh branch is an exceptionally strong one.

DISTRICT MEETING IN WALES.

This report of a District Meeting in Abertillery, Wales, is sent us by Elder David John, Jr.: During the last week Abertillery was well tracted, announcing a series of District meetings which were held on Sunday, April 6th. President William H. Folland and Elders from Cardiff met the traveling Elders at Abertillery at 11 a.m., and with the local Priesthood held meeting, at which reports of an encouraging nature were submitted. At 2:30 p.m. meeting was called to order by Elder John Davis, and after the usual exercises and Sacrament, Elder Henry Morgan addressed the meeting, speaking on Church organization and the condition of the world to-day. Elder David S. Thomas followed with words of comfort to the Saints, while Elder David John, Jr., occupied the remainder of the time dwelling upon the apostasy and the restoration of the Gospel. At 6 p.m. meeting re-convened. The first speaker was Elder John Davis, who dwelt upon the kingdom of God as spoken of in Daniel 2: 44. Elder George Westwood followed in words of comfort to the obedient, and President Folland occupied the remainder of the time, taking for his text Jeremiah 6: 16. A good spirited time was enjoyed by all, and

the strangers present made promises to come again. At the Priesthood meeting on Monday the Elders were assigned to their fields of labor as follows: Cardiff—David John, Jr., and Joseph B. J. Hawksley; Blan Afon—John Davis and George Westwood; Aberavon—Henry Morgan and David S. Thomas. The Elders were entertained by Saints and friends, and on Monday evening a social and entertainment was enjoyed.

THE NORWICH CONFERENCE.

The Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints, Norwich district, convened in Gordon Hall, Duke Street, Norwich, on Sunday, April 6, 1902, President Joseph Lindsay presiding. There were present: Elder Joseph Eckersley of the Liverpool office; President Hyrum Bennion and Elder Harry W. Cushing of the Nottingham Conference, and all the traveling Elders and lady missionary of the Norwich Conference.

After singing and prayer the Sacrament was administered by Elder D. Carlos Kimball. President Lindsay made a few opening remarks, and extended a hearty welcome to all, after which the general authorities of the Church were unanimously sustained, together with Apostle Francis M. Lyman as President of the European Mission, Elder Joseph Lindsay as President of the Norwich Conference, and the following as traveling missionaries in this district: Elders D. Carlos Kimball, Sister Annie C. Kimball, William T. Carlisle, William Bowthorpe, Freeman Tanner, William A. Shaw, William H. Summerhays and William Purt.

The statistical report for the past six months was read as follows: Missionaries from Zion—Seventies, 8; ladies, 1. Local Priesthood—Elders, 9; Priests, 9; Teachers, 2; Deacons, 4. Members, 188; children under eight years of age, 44; total number of souls, exclusive of missionaries from Zion, 257. Baptisms, 3. Confirmations, 3. Ordinations, 1. Emigrated, 7. Removed, 3. Strangers' houses visited—with first tract only, 5,557; by invitation, 419. Gospel conversations, 921. Tracts distributed—from door to door, 17,382; in open air meetings or otherwise, 1,362. Books distributed, 190. Meetings held—hall, 158; cottage, 15; Sunday schools, 65; M. I. A., 17; Bible classes, 25; Priesthood, 13. New subscribers for the Star, 10.

Elder Joseph Eckersley expressed his pleasure at being present, and said that this was a day of warning and not of many words, following this with remarks on the unity which existed in the primitive Church, and showing that such unity should characterize the Church to-day.

In the afternoon President Bennion addressed the meeting, speaking on the restoration of the Gospel in the last days. Elder Cushing dealt briefly with the apostasy, while Elder Eckersley occupied the remainder of the time, speaking on the necessity of latter-day revelation.

The evening session convened at 6:30. Elders George F. Stalker, Kimball and Summerhays each spoke upon the practical features of the Gospel of Christ, being followed by Elder Eckersley, who beautifully portrayed the future of mankind, stating that all would receive a salvation except the sons of perdition. Said he, "they who have obeyed the Gospel of Christ will have

the privilege of associating with the Father and the Son, while they who have rejected the Gospel will be deprived of this privilege."

Priesthood meeting was held at 72 Beaconsfield Road, on Monday, April 7th, at which the Elders submitted their reports for the past six months, and received instructions from Elder Eckersley.

A social gathering was held on Monday evening in the Gordon Hall, when a very enjoyable evening was spent.

Among those in attendance was Sister Sarah Flint Alexander, the oldest living member of the Church in Great Britain, who greatly added to the happiness of those present by her kind words and sweet influence. This was the 88th anniversary of her birth, and she sang to the edification and great joy of the company "None can preach the Gospel as the Mormons do." She was acquainted with the first Elders that came to Europe, and was baptized in the river Ribble, at Preston, in the year 1839.

WILLIAM A. SHAW, Clerk of Conference.

POWERLESS REVIVAL.

THERE are encouraging signs of a thoughtful consideration of the religious conditions of the world, among the leaders and formulators of public opinion in that domain. The subject of "revivalism" is being discussed, and the question is asked whether the so-called revivals have become obsolete, because they have lost their power to stir the multitudes to a higher life.

The *Watchman*, published in Boston, speaking on this subject, points out that Christianity does not exist in the world as the product of "natural" causes, and that it cannot advance without direct "supernatural" impulse. It suggests that the fault of the present may be that the supernatural element has been too much ignored. "We have," says the paper, "so far fastened our attention upon second causes that we have largely ignored the divine factors. Certainly we have no greater need to-day than to realize vividly that our devices and mechanism, our 'regular work' and all the rest of it, are only channels for power, and they accomplish nothing unless the power of God vitalizes them."

This is true, and it is especially notable, because for the last seventy years the Latter-day Saints, in obedience to the divine command, have testified to this very fact, that religious forms without the supernatural, life-giving, moving power, are dead. The machinery may be ever so perfect, but without the power that sets it in motion, it is useless. The most ingeniously constructed engine might as well be a log on the track, or a boulder in the water, as far as its usefulness for transportation purposes goes. It remains stationary, a hindrance and a danger to others that may have to pass that way. The *Watchman* very well says:

"It is easy to imagine how all this would be changed under the influence of a gracious outpouring of the Spirit of God. The change would be like that one witnesses in California, when the water from the irrigation sluices is let in upon the baked and arid ground. The desert becomes a garden. Human nature and the power of God have not so changed within a few years that a revival is no longer possible. That is what we are to desire supremely. And

the strength of our desire for it will measure our faith and our perception of the need."

No, neither human nature nor the power of God has changed. Human nature needs now, as formerly, that communication with God which made it possible for His authorized servants to conquer the world. And God is not changed. He has communicated with man, and established His Church.

The trouble with many is that like Nathaniel of old they ask, when they hear the testimony, "Can any good thing come out of Nazareth?" But unlike that "Israelite indeed," they refuse to investigate that very question, and so remain in the old systems. They refuse to listen to the testimony, that Christianity, if it is to be a force in the world, must have direct communication with heaven and receive from there, light, heat, power. They forget also that the Almighty, when manifesting Himself, never puts new patches on old cloth. "Behold I make all things new," is the principle on which he works. If all understood this, they would not shrink from the investigation on the plea that "the old" is good enough for all purposes. Evidently it is not, since the religious leaders themselves are admitting that the "wheels" will not move without the supernatural impulse.—*Deseret News.*

CONFERENCE IN AARHUS.

President James C. Peterson kindly sends us a report of a Conference held in Aarhus, Denmark, March 29th and 30th, all the Elders laboring in the Conference, a few visitors and a goodly attendance of Saints being present. Remarks, profitable and beneficial in their character, were made by Presidents Skanchy, Peterson, and the Elders laboring there, each of whom discussed some phase of the Gospel, and exhorted the Saints to diligence in the performance of the duties incumbent upon them.

At the Priesthood meeting held on the 31st, the Elders were assigned to their respective fields and submitted their reports for the past six months, the same showing the following result: Tracts distributed, 27,236. Books distributed, 1,153. Strangers' houses visited—by first invitation, 532; by re-invitation, 570. Gospel conversations, 5,615. Meetings held—hall 641; Sunday school, 137; M. I. A., 22; theological classes, 86; Priesthood, 37; Relief Society, 48. Meetings attended, 2,203. Baptized, 31. Confirmed, 31. Ordinations, 4. Children blessed—of members, 12; of non-members, 2. Emigrated, 17. Died, 4. Received, 1. Removed, 3. Excommunicated, 5. New subscribers to the *Stjerne*, 26.

In the evening of the 31st a Sunday School Conference was held, and an excellent program rendered, and on Tuesday, April 1st, the Relief Society held a fair, the proceeds of which amounted to 46 kroner, 52 ore, which will be used in alleviating the condition of the poor.

Christ taught no long-faced, gloomy theology; He taught the gospel of gladness and good cheer. His doctrines were touched with the sunlight, and drew lessons from the flowers of the field. The birds of the air, the beasts of the fields, and happy, romping children are in them. True piety is as cheerful as the day. Blessed are the joy-makers, for they shall be happy.

NEWS OF THE GREAT WEST.

(Condensed from our Utah Exchanges).

OGDEN wants a government building, and is exerting every energy to get it.

THE Utah ladies who went east to attend the National Council, have returned home.

THE Tabernacle choir had a good time and created a favorable impression in California.

A BRICK chapel to cost $10,000 is soon to be erected in the Twenty-first Ward, Salt Lake.

THE latest railroad report is that a new line is to be built from Denver to Salt Lake City.

JEMIMA MILLS, a native of Bristol, England, died at her home in Centerville, Davis county, March 7th.

A REUNION of the Layton family, poineers in Church work, was held in Thatcher, Arizona, the 8th ult.

MR. AND MRS. ALVIN BEESLEY of Salt Lake, were bereft of a beloved child while on their way to California with the choir.

MEETINGS commemorative of the organization of the Relief Society by the Prophet Joseph Smith, were held in all the Stakes of Zion March 17th.

AUGUSTUS BYBEE of Hooper, Utah, was assaulted and robbed by tramps the 5th ult., and died at Pocatello, Idaho, the 12th, as a result of the injuries he received.

APOSTLE JOHN HENRY SMITH and Elder Ben E. Rich had a private conference with President Roosevelt the 19th ult., at which Utah matters were thoroughly and profitable discussed.

JAMES GLENDINNING, a former mayor of Salt Lake, died at Spokane, Washington, the 23rd ult. He was born at Outer-Town Farm, near Annan, Dumfriesshire, Scotland, July 31, 1844.

WILLIAM WILTON and E. A. Uphoff of Ogden, were killed by the explosion of a boiler on a Southern Pacific engine the 24th ult. The men were engaged as engineer and brakeman respectively.

JAMES STEPHENS BROWN, whose name is closely associated with the early history of Utah, passed away at his home in Salt Lake, March 25, 1902. He served in the "Mormon Battalion," was one of the original discoverers of gold in California, and for many years rendered yeoman service to the cause of God upon the earth. He was 74 years of age, and leaves a large family to emulate his glorious deeds.

DIED.

NICHOLSON —At Halifax, England, March 4, 1902, George Nicholson, aged 66 years. Deceased was a faithful Latter-day Saint.

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